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RESERVE
STORAGE

Division I

Section 7

THE MISSIONARY HERALD

VOLUME CXVIII OCTOBER, 1922 NUMBER 10

ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

THE AMERICAN BOARD IN SMYRNA

IN 1820 the American Board established its first missionaries in Smyrna, Messrs. Pliny Fiske and Levi Parsons settling there in order to learn the languages which would enable them to go still further into the country with its strange medley of races and religions. They tried hard to get a foothold in Jerusalem; they planned work among other of the 40,000,000 people of mixed races and religions in what was then the vast Turkish Empire—Asia Minor, Arabia, Mesopotamia, Egypt, Greece, etc.—and they had never let go in Smyrna.

A STREET IN SMYRNA

The American College for Women was near this point

On September 10, 1922, the Board's plant in Smyrna consisted of the International College, located at a suburb known as Paradise; the Collegiate Institute for Girls, supported by the Woman's Board of Missions, and about to be chartered in Massachusetts as the American College for Women; other schools, social settlement house, etc. Dr. Alexander MacLachlan is president of the men's college and Miss Emily McCallum of the Girls' Institute, with Miss Minnie B. Mills, of Omaha, Neb., as dean. The Woman's Board had secured a beautiful location somewhat to the south of the city, and it was expected that work on buildings suitable for the rapidly growing Collegiate Institute would be begun this autumn.

On September 13 a cable message reached the Board Rooms, through government courtesy, by way of Constantinople, reading: "All Americans Safe. Well," and signed "Birge." (Rev. John Kingsley Birge, of International College, Smyrna.)

The interpretation put upon the message was that it reassured friends of the Smyrna Mission as to their safety while Kemal's army was taking possession of the city. By September 14th we began to hear that Smyrna was on fire, and by the 15th and 16th news of Turkish atrocities and of the evacuation of the citizens of Italy, France, Great Britain, Japan, etc.,

THE PROPHET ELIA SETTLEMENT HOUSE, SMYRNA

President MacLachlan, of the International College, standing in the corner to the left of the post

with hints of terrible disasters in many lines, came in. On Saturday, September 16, a dispatch to the Board from Athens reported the families of Messrs. Reed, Birge, Caldwell, and Lawrence, of the International College, in Smyrna, with Misses Minnie B. Mills, Annie E. Gordon, Olive Greene, Marion Savage, Emily McCallum, Gertrude Grohe, Sara Snell, Helen Craig, and Annie Pinneo as safe in Athens. The missionary men remained in Smyrna. Mr. and Mrs. Dana K. Getchell, of the Smyrna force, were safe in Constantinople.

On September 19, Miss Mills sent a message from Athens reporting the safety of the group already mentioned, they having been removed from Smyrna on an American destroyer after the Turks began looting and burning American buildings. She urged that the need was tremendous —only four days' supply of bread for the multitudes then in Athens—and begged that money be deposited in Washington upon which missionary families with children might draw for passage home. The missionaries also urged arrangement with the commissions of immigration for admitting to America some of the students of the mission schools who were saved from Smyrna.

PRES. MacLACHLAN

MISS MILLS

DR. PARMELEE

MR. BIRGE

As we go to press a cable from President MacLachlan, of the International College, announces the safety of himself and Mrs. MacLachlan and of Mr. J. L. Murray, one of the college faculty, at Malta, whither they had been taken on a British battleship. He believes that the Paradise equipment is complete and that the mission men are holding on for relief.

Dr. Ruth Parmelee, who has had refugee experience in Harpoot and has recently been in America, is now on the way to the emergency call. Mr. Birge, whose portrait faces that of President MacLachlan, is a leader in relief work and in negotiation for safeguarding the Board's interests. Miss Mills's courage and devotion to her students is unfailing. She is a strong force to defend the pitiful remnant saved.

DR. BARTON ON THE TURKEY CRISIS

Now that Mustapha Kemal has cleared Asia Minor of foreign control and the Nationalists have assumed an assertive attitude toward all foreign interference, what shall be the future of the American missionary in Turkey? What will be the treatment accorded the Nationals of other nations? Will an attempt be made to close all American institutions? Will they be called upon, if they remain, to readjust their aims and methods? What of the night? Are there any signs of the dawn?

The large constituency of the Board alive to the significance of the Kemalist triumph is seeking light. There is a demand for the opinion of the Senior Secretary of the Board on the subject because of his broad and profound knowledge of things Turkish. Dr. Barton consequently has consented to be "interviewed." The questions raised are representative if not thoroughly comprehensive. That the answers are those of an optimist, hardly needs to be said. Why should they not be so? These are days when the Christian naturally takes account of his stock in faith and learns how rich he is.

The interview follows:—

I. *Are our missionaries safe in Turkey?*

I do not believe we have reason to fear for the personal safety of our missionaries in Turkey. They may be sent out of the country by the Turks, stimulated by a new zeal begotten of their notable victory over the Greeks and the discomfiture of the Allies through failure to coöperate, but the Turks would not risk making the United States an enemy by wantonly injuring Americans. We can rely upon the loyalty and energy of our High Commissioner, Admiral Bristol, to bring to bear upon the Turkish officials all possible pressure to protect Americans, if the employment of pressure should be necessary.

II. *Are conditions in Turkey as serious as present reports would indicate?*

That conditions are serious no one would question. That they are alarming I do not believe. The Turks are not desirous of making the United States an enemy. They are hoping that American capital will come in to develop the resources of the country and to be the agency through which a measure of prosperity may be restored to the country. Through a century of American missionary endeavor and through the widespread relief measures carried out by missionaries and other American relief workers at different times, but especially in the last six years, hundreds of thousands of people of all races have come to associate the name of America with deeds of kindness and mercy, and these will not change their opinion or withdraw their confidence

under the orders of any Turkish official however high his rank. American missionaries in Turkey have a vast multitude of devoted friends. These do not appear in the "present reports" referred to in the question, but they are a mighty factor nevertheless. These conditions are not changed by the military successes of the Kemalists. In the first flush of victory Mustapha Kemal may issue decrees that, if carried out, would be highly detrimental to missionary work, but he would meet with strong opposition in their execution. There are many powerful influences calculated to restrain the Kemalists from committing overt acts against Americans and their interests in Turkey.

III. *Will the American Board be forced to retire from Turkey?*

I do not think so. It may be necessary to make changes in our methods of work and possibly to close some places hitherto occupied and open other places not formerly occupied. We must be ready to adapt ourselves to whatever new conditions may arise and meet them fairly and boldly. If Constantinople, with a population of 1,200,000, remains an international city, this with its outlying areas will give a population of large proportions, with which to work, including leading families among all the races in the old Turkish Empire. An international city would undoubtedly give full religious liberty to all races. The city would inevitably become a haven of protection and of freedom to all who dwelt there or who entered there. This alone would give a large and fruitful field for Christian activity.

The boundaries of Nationalist domains at the best will be materially smaller than at the outset of the war. The Transcaucasus hitherto closed is already becoming an encouraging and fruitful field for Christian work. The people of Kurdistan are more approachable than they have ever been before and under the final adjustments may become quite accessible. I believe that in the Near East there will remain to us a great field and effectual for Christian work, even if the Kemalists return to Constantinople with full authority.

Turkey is a large and highly important country lying upon the borders of Europe and occupied by ancient races of vast historical importance. It is surrounded by races of no less significance. The Arab and the Syrian upon the south, the Armenian, the Georgian, the Tartar, the Kurd and the Russian upon the northeast, the Greek, the Albanian, the Serbian and the Bulgarian upon the northwest—all these people should command the attention of Christians of the West. The area occupied is strategic; the times are urgent; and the need of united special effort now is imperative. Let our Faith, not our fears, predominate.

IV. *What about treaty rights; are the Capitulations and Concessions in Turkey still operative?*

The Capitulations and Concessions were the laws promulgated by the Sultans of Turkey defining the rights and privileges under which foreign interest might enter the country and operate. These took the place of treaties with Christian nations. All missionary work there was begun and continued under the Capitulations.

At the outbreak of the war, the party in power in Turkey by proclamation announced that the Capitulations and Concessions were abrogated. The foreign embassies in Constantinople united in protest against abrogation, on the ground that the Capitulations were essentially treaties and could not be set aside without the consent of both contracting parties. Our State Department has consistently affirmed that the rights of Americans in Turkey are defined by the Capitulations which are assumed to be operative until something equally satisfactory takes their place.

Since diplomatic relations with Turkey have not been resumed since the war, adjustment of the differences involved has been impossible, but we assume that the Capitulations stand, not only within the bounds of Turkey as it shall later be delimited, but in all mandatory areas as well as in all sections of Turkey added to other governments. The Capitulations can rightfully be abrogated only by consent of the foreign nations concerned.

V. *How far will there be freedom of worship and teaching in the new Turkey?*

There are many indications that the Government of the Nationalists, just now very much in power, will take a radical stand against all work that is aimed at reaching Moslems. Articles which have recently appeared in official Turkish papers in Constantinople and in the interior, as well as utterances of influential Mohammedans, give reason to expect that unusual effort will be made to protect Moslems from the Christian approach. We may expect a new and unusual wave of Moslem fanaticism which may be embodied in laws forbidding the teaching of Christianity to Turks in American schools and colleges or elsewhere. We must be prepared to meet the question when it arises. There will probably be no interference with the teaching of Christianity to Armenians, Greeks, and Syrians, or with their worship within their own buildings.

VI. *What will be the best method of missionary approach to Turks?*

I believe the four avenues of approach to the Moslems of Turkey in the order of their availability will be (1) medical work, (2) the press, (3) social service, and (4) education. The Christian doctor, reinforced by Christian nurses and a hospital conducted in the spirit of Jesus, will continue to command the patronage of Mohammedans, while mightily commending the Christian religion, the fruits of which the medical work in all its departments unmistakably r e v e a l s. These people are sorely in need of that which the missionary physician can bring them, and in the medical work the observant Moslem will see the spirit of the compassionate Christ. It would be practically impossible for a fanatical government to find anything to condemn in this already appreciated form of approach. The medical work must continue throughout the country in greater force than before.

The same is largely true of the printed page. Tens of thousands of Turks have caught something of a taste for modern education and desire more knowledge of the world of ideas. Their own establishments are hopelessly bound by tradition. The right kind of literature prepared, not for propaganda, but for general enlightenment, but permeated by the spirit of brotherly love and shot through with the purpose to enlighten ignorance and awaken new desires and hopes, would command a reading in spite of official opposition.

Personal contacts in all walks of life, in clubs for general enlightenment and in gatherings for entertainment, cannot fail to have a place of increasing significance in convincing the Turk that Christianity is not the accursed thing he has been taught to believe. This field of approach has been but slightly developed, but is full of promise for the future. The power of personal contact of Christian with Moslem cannot be measured.

Education will continue to be a door of approach to all races in Turkey. Liberty in teaching the history, content, and claims of Christianity to Turks may be curtailed, but this door of approach will hardly be closed, although there may be heavy restrictions placed upon the attendance of Moslems in Christian schools. Again, let me say: We must not take counsel of our fears, but of our Faith.

More about the New *Missionary Herald*

IN September we announced the consolidation of the foreign missionary magazines, the *Missionary Herald, Life and Light,* and *Mission Studies.* We also spoke of the new magazine which is to represent the American Board and the three Woman's Boards. We were not in a position, however, to give the names of the Editorial Staff or to name the subscription price.

The editors are to be as follows: Rev. Enoch F. Bell and Miss Florence S. Fuller, representing the American Board; Miss Alice M. Kyle, representing the Woman's Board of Missions; Miss Dorothy R. Swift, representing the Woman's Board of the Interior; Miss Elisabeth S. Benton, representing the Woman's Board of the Pacific. Mr. Bell will act as Editor-in-Chief, but each of his Associates will carry responsibility for the magazine. That the Editorial Staff will work as a unit, need hardly be said. The magazine will be treated as a unit, this necessary because of the oneness of the task performed by the various Boards concerned. All articles, editorials, news items, letters, etc., will be grouped together. The Chronicle, too, will be treated as one, though care will be taken always to indicate what Board the particular missionary named is working under. The names of the Boards, also, will be attached to institutions, and to the work in general as reported in the magazine. There will be set apart regularly, however, for each Board, a page or two for special promotional announcements. Thus any one interested in any particular Board will know where to look for the latest plans and programs of that Board. The financial statements of the various Boards will be grouped together in connection with the editorials. Experience will remedy any defects in this system and guide the Editorial Staff into the most serviceable plan of coöperation possible. The aim, to preserve the unity of the appeal while at the same time safeguarding the special home base interests of each Board, will be strictly adhered to.

It has been found necessary to **raise the subscription price from $.75 to $1.00. There will be no club rates.** We believe that with the enlarged editorial staff, and with this representation of four Boards in the conduct of a foreign missionary periodical, the new magazine will merit the financial support of a greatly enlarged constituency. The replies that have thus far come to us indicate that the friends of the Boards generally are willing to contribute their dollar each year toward the success of the magazine. Some even go so far as to say that they have never liked the idea of having a portion of their gifts to the treasuries of the Boards diverted from the regular mission work of these Boards to publications, and that they would much rather contribute direct to the publication of a magazine run on a good business basis. We would like to believe that this is the consensus of opinion.

A Change in the October Envelope Series

LAST month we announced Mexico as the subject of our next Envelope Series. Owing, however, to the loss of the manuscript "somewhere in Mexico" we must postpone that treat. Instead, we offer Mr. S. Ralph Harlow in some glowing pen pictures of India, China, and Japan. The eyes of the Turkey missionary were opened when he saw the Far East, on his journey to Peking as a student delegate, and he shares his vision with us. The title of this Envelope Series is, "Through Foreign Window Panes." The pamphlet is published October first.

THE FINANCIAL STATEMENT FOR AUGUST, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	* $77,367.31	$65,549.34	$1,264.83	$8,679.48	$10,600.00	$4,339.13	$167,800.09
1922	42,763.09	68,921.39	1,231.07	59,557.60	20,600.00	5,095.88	198,169.03
Gain		$3,372.05		$50,878.12	$10,000.00	$756.75	$30,368.94
Loss	$34,604.22		$33.76				

FOR TWELVE MONTHS TO AUGUST 31

1921	† $643,786.42	$184,193.81	$20,921.31	$181,308.85	$50,700.00	$30,606.98	$1,111,517.37
1922	522,428.01	125,109.31	17,535.15	260,364.98	46,479.65	30,772.14	1,002,689.24
Gain				$79,056.13		$165.16	
Loss	$121,358.41	$59,084.50	$3,386.16		$4,220.35		$108,828.13

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR TWELVE MONTHS TO AUGUST 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1921	$563,341.45	$166,250.10	$97,048.40	$826,639.95
1922	549,760.72	217,469.08	89,758.06	856,987.86
Gain		$51,218.98		$30,347.91
Loss	$13,580.73		$7,290.34	

* Includes $5,062.89 received in month of August, 1921, from C. W. M. Emergency Fund of 1920.
† Includes $152,039.94 received through August, 1921, from C. W. M. Emergency Fund of 1920.

ALMOST A VICTORY

The Board Closes Another Financial Year

VICTORY is sometimes a relative term. There are also degrees of victory. The fiscal year which closed September 1 may not be described as an out and out victory, yet it should not be spoken of as a defeat. There is a deficit on the year of $18,110.05, and this added to the deficit carried over from the year before places us on the wrong side of the account by $180,039.94. Six months ago, even one month ago, we looked for a debt of much larger proportions, as the churches were falling off steadily in their giving. This tendency continued to the end, the twelve months' loss in this item being $108,828.13. In spite of all our exhortations and alarms, we could not persuade the churches generally to rally to the serious situation. The people had made their inadequate pledges in December, and that was the end of it for another year. Fortunately we had a fine response from an appeal sent to individual friends. Just about 1,000 of them responded in August, and the record in this column even exceeds that of a year ago, when we supposed we had reached the high water mark for our closing month. The large increase in legacies, however, was the main factor in improving the situation at the end. The year shows the sum of $260,364.98 realized from the legacy fund, the best record for many years.

All things considered, there is abundant cause for rejoicing. The

deficit on the year is to be regretted, of course; but it is not so great as to cause discouragement. In the light of the experience of other missionary boards, and especially the foreign missionary boards, the outcome is surprisingly good. If it is not a real victory, it is a near one. To the thousands of loyal friends who have made this possible, we offer hearty thanks. Now for the year to come. Let us resolve one and all that the victory shall be complete, unquestioned. We must plan to meet all the bills of the year, reduce the indebtedness by at least $50,000, and, in addition, make possible an advance in our more promising fields.

The Apportionment Budget

ON the opposite page are given figures of the "Budget" of the Apportionment Plan for 1923. They are taken from the pamphlet entitled, "The Common Work of the Congregational Churches," which is now being distributed by the Commission on Missions. While for the most part the figures do not represent definite budgets officially adopted by the respective Boards, they nevertheless are as accurate estimates as can be made under the circumstances, and represent genuine needs that must be met if the Boards are to do their work as it should be done. This fact is elucidated in Mr. Beard's article on page 390 to which we call special attention. The officers of the Commission on Missions believe that the Foreign Mission Boards of the denomination will receive a little less than two million dollars mentioned in the apportionment budget. They base this judgment upon the different percentages that prevail in the various states. This would give the American Board at least $631,000 more than its estimated receipts this calendar year from churches and individuals. Returns of the fiscal year just closed must call for some changes in the estimates, yet the figures and the division thereof as stated on the opposite page can remain standing as substantially correct.

That at least $631,000 is needed beyond what the Board is now receiving from the churches is clear to all who are acquainted with the fact that hardly more than a third of the requests from the missions abroad are ever met by appropriations of the Board. It will also be more clearly understood after one has read the articles in this number prepared by our three Foreign Secretaries. It will also be of help if you study the "specimens of the more urgent needs" of the Board, published in the pamphlet referred to above, "The Common Work of the Congregational Churches." The list shown there, as prepared by our Senior Foreign Secretary, far exceeds the $631,000 asked for. We believe that the needs must be met if the Board is to attend to the task which cannot be accomplished if we do not do it.

Church Inventory

THE Commission on Missions recommends that between the last Sunday in October and the second Sunday in November, a concise statement be made by the pastor and other officials of every church to the congregation concerning finances, both current expenses and benevolences. A chart is being prepared which will be adapted to visualize the situation, and will be provided free to any pastor or church officer desiring to use it, on request of the state office or of the Commission on Missions, 287 Fourth Avenue, New York, N. Y. The presentation should be followed with a printed statement sent to all members of the congregation, especially to those absent from the service.

If the Inventory reveals a shortage

The Apportionment for 1923

THE "BUDGET"

Total Budget for Congregational Societies . . .	$6,600,000
Provided by income from Funds, Bequests, etc., approx.	1,600,000
Needed from Contributions in 1923	$5,000,000

Distribution of $5,000,000 Apportionment Among the Societies

(Approximate proportions resulting from varying percentages of division in apportionments to the several States)

Foreign Boards, approximately	$2,000,000
Church Extension Boards	1,860,000
American Missionary Association	665,000
Religious Education Boards	285,000
Ministerial Boards	190,000
Total	$5,000,000

Estimated Division Foreign Mission Askings

Actual Apportionment Receipts Should Be . .	$1,994,992
Of This American Board Would Receive . . .	1,327,304
The Woman's Board of Boston	367,388
The Woman's Board of the Interior	260,398
The Woman's Board for the Pacific	40,062

(not including $13,000 for Jubilee Fund)

These are estimates, based upon fixed percentages. They represent together a total increase of $777,000 over the estimated receipts from churches and individual friends during the current calendar year — or $631,000 additional for the American Board alone.

Why Extra $631,000 Is Needed by American Board

Provisions for Annual Deficit	$50,000
One-Third of Debt for Three Years	100,000
Salary Increases, Missionaries and Native Associates . .	105,000
Filling Ranks	238,000
Building Program (halted since 1914)	138,000
	$631,000

in the amount needed to defray home expenses for the year or in the amount of the church's missionary apportionment, the Commission recommends that a date be set for a special offering, preferably on the Sunday before Thanksgiving, and that a subscription envelope for current expenses and one for benevolences be mailed in advance, with the inventory statement, to every constituent, inviting participation. An appropriate missionary leaflet, which will be provided on request, should be enclosed with the letter.

Nothing should be done which would interfere with the success of the canvass for next year. It is the conviction of the Commission that the plan recommended will help rather than hinder the regular canvass for 1923 by its educational value and by leading subscribers to be ready to include the special offering with the regular subscriptions for the ensuing year.

Shall We Advance with Christ?

THE time has come to face the fact that a price must be paid for success in this foreign missionary work of ours. For it has been a success. Not as great a success as we should have achieved; yet one that is shown by its fruits. And it is because of this very fruitfulness of the work that we are called upon to add to our appropriations what we little dreamed of paying when the enterprise began. Perhaps we can illustrate our point by the two accompanying pictures, borrowed, by the way, from our Presbyterian

A VISION

A VISION REALIZED

friends because we did not happen to have any similar ones in stock. Dr. Good, a missionary of the Gospel, is seen leaning against a tree on Efulen Hill, West Africa, dreaming of the possibilities of the work there. That was in 1894. Below is the realization of his dream twenty years later: a large number of native Christians waiting to be taught the truth as it is in Christ, to be trained as leaders and then to be led forth into

an aggressive work for Africa. It was a noble thing for Dr. Good to offer himself for service in that deadly Congo climate. It was to the credit of the Presbyterian churches of America that they agreed to support him as a missionary. But what would have been the verdict had both the mission and the churches given up the struggle as soon as the second mile was reached; had they quit when they found on their hands a flock of converts that must be fed, clothed and trained as Christian workers? They might well have said to those converts, "You must help yourselves if you expect help from us;" they would have been justified perhaps in declining to listen to the call of other fields ripe to the harvest—to open up new missions in new countries—rather than assume responsibility larger than they could properly meet; yet derelict they would have been had they left the growing body of believers to drift for themselves. They paid the price of success. They advanced with Christ. And today in that mission there is not only a church but also a promising boys' school and an industrial institution. A saw mill is there; blacksmith and machine shops also in active operation. There we find a printing press, which is reported as being a "great factor in the evangelistic work of the mission." Nor must we overlook the hospital which "ministers to the needs of a multitude scattered far and near." We do not know how much more in the way of educational equipment has been placed at the disposal of those native Christians in that mission in West Africa. Judging from reports the price paid has not been insignificant—but the Presbyterian churches have apparently not suffered any serious financial setback at home because of this advance. Indeed they have gone ahead in their giving when other branches of the Christian Church, fearing debt and talking retrenchment, have lagged behind.

The history of the American Board has been similar. Never have the Congregational churches sounded a retreat when they were acquainted with the facts. It is only in limited circles that retrenchment is even advised. It is true that the percentage allowed the Board in its apportionment is not so great as it used to be, and that there is always arising in the minds of a few the question of cutting down the foreign work in order to meet the need at home. Yet in general when the churches realize that it is either an increase in gifts or a desertion of a native church they stand by their native brethren regardless of the cost.

But to revert to our first sentence; the time has come when we must realize, all of us, that a price must be paid for success. It is not enough just to meet expenses. The Board is not necessarily performing its task when it comes through a fiscal year with little or no deficits. The present "marking time" policy cannot continue indefinitely. We must go forward as our foreign secretaries suggest in another column. We must pay the price of a success that looms large as a factor in every field of the Board. This does not mean that the Board should enter new fields or open new missions. But we must take care of what we have better than we have; finish the task we have undertaken. We must not quit the job. We must hold and train the "children" God has given us. If this means advance, then advance it must be.

Have we reached the point as a body of professing Christians where our Lord is costing us more than our luxuries?

Have we drained our denomination of its missionary resources in men and money? Until that time comes we should press ahead. We should pay the price of success in full.

Let us go forward with Christ.

A Program of Preparation for the Every Member Canvass

SECRETARY BEARD, of the Commission on Missions, suggests an order of events in preparation for the Every Member Canvass for 1923. This is so important that we give space to it here in connection with the apportionment plan for the five million dollars. The folders referred to can all be secured free of charge in quantity at the office of the Commission, 287 Fourth Avenue, New York City, or at the offices of the State Conferences throughout the country.

1. *October 1.*

Within the week commencing October 1, the Missionary Committee of church meets to organize for the fall work.

(See "The E. M. C." State office will supply you.)

2. *October 15.*

By this date the Missionary Committee should have received from the State Committee the apportionment of the church for 1923. If not in hand, write for the same.

3. *October 15.*

Within the week commencing October 15, the Missionary Committee holds its second meeting for the following purposes:—

A. To prepare the 1923 apportionment and the schedule of the other benevolences of the church and to plan for their recommendation to, discussion, and adoption by the church.

B. To see the publicity matter available. The pastor will exhibit "The Common Work" and describe other literature suggested, showing samples. (See catalogue of literature.)

C. To place order for all publicity material needed.

D. To appoint the Team Captains for the canvass of December 10th.

E. To discuss plans suggested for helping Captains and members of the teams to inform themselves as to the issues involved in that part of the canvass which has to do with the world-wide work.

It may be found helpful if the Missionary Committee will entrust to the Team Captains all possible responsibility regarding the details of the canvass, especially the arrangement of the Study Program meetings and the plans for getting the "story" into the hands and hearts of the canvassers.

4. *October 29—November 12.*

Period of Financial Inventory as to 1922, regarding which information will reach each church in ample time.

5. *November 12.*

Within the week commencing November 12th the Missionary Committee, the Team Captains and canvassers meet at dinner to set up the Every Member Canvass Organization. Data needed for the conduct of this meeting will be provided. Use "Brass Tacks in Benevolence."

A. "The Common Work" and other publicity material supplied to all.

B. Arrangements made for utilization of the Study Program, "A Christian America," "A Christian World." (The purpose in providing these Programs is to enable those who will make the canvass, and the church as a whole so far as possible, to become more intimately acquainted with the facts concerning the work of the Benevolent Societies and to lead to a more careful study of the literature setting forth the situation.)

Sample copies will be in the hands of the pastor, October 15.

6. *November 19.*

During the week commencing November 19, the Homeland Study Program, "A Christian America," is put on by the Missionary Committee, Team Captains, etc., Sunday night or a week-day night.

7. *November 26.*

The folder "Immortal Money" should be circulated in connection with the Sunday services.

8. December 3.

The folder "Broadcasting Life" should be circulated in connection with the Sunday services, unless it is to be enclosed with the letter to be sent out by the church during the ensuing week.

9. December 3.

During this week the Foreign Study Program, "A Christian World," is to be put on by the Missionary Committee, the Team Captains, etc.

10. December 8.

The letter sent out by the church, containing the budget of the local church and the benevolence budget, as also "Broadcasting Life," should be mailed.

11. December 10.

The date of the canvass.

12. December 11—17.

The canvass should be brought to completion during this week. It is highly essential that the canvass be promptly concluded while the spirit is on.

13. December 20.

Report of your achievement should be made to your State Office in order that the societies may be able to plan final budgets for the ensuing year.

N. B. This program, by a simple change of dates, may be utilized by churches having their canvass at other times in the year than December 10th.

THE COMMON WORK OF THE CONGREGATIONAL CHURCHES IN THE UNITED STATES FOR 1923

By Rev. WILLIAM S. BEARD, Promotional Secretary, Commission on Missions

"I LIKE the Congregational Church because it goes at things the way my country does." The speaker was a sailor, part of the enlisted force of the United States Navy. Dressed in his uniform, standing in the New England church of which he was a member, he thus declared himself, while handing to an usher his five-year subscription to the Pilgrim Memorial Fund, the largest subscription made in his parish. The significance of his confession of faith is heightened when we come to know that he was born into a state church home —that by nationality he was a German.

"The Congregational Church goes at things the way my country does." Then the Congregational Church is out to win; to reach objectives; to keep company with the triumphant; not to attain victory in a sectarian race, but to secure life for men here and now, for those whom the dictates of comity would indicate as ours to befriend. Then the arena of the Congregational Church for its ministry of sympathy and effort is the world—all of it—with regard only to human need, never mindful of creed or race.

Is this the spirit of the Congregational Church? Have we, the other 838,270 Congregationalists, as well as the sailor-man, the right to sound not the boastful, but the triumphant note? Let the facts speak:—

CONGREGATIONALISTS BROKE EIGHT RECORDS IN 1921

MEMBERSHIP	1921	The Best Previous Record
1. Largest Accessions Ever	78,365	71,857 (1920)
2. Largest Accessions on Confession Ever	45,875	39,922 (1920)
3. Largest Net Gains Ever	18,956	18,232 (1915)
FINANCIAL—Home Support		
4. Largest Average Salary Ever Paid (Exclusive of house)	$1,739	$1,600 (1920)
5. Largest Amount Given for Home Expenses Ever	$16,035,396	$15,044,684 (1920)
FINANCIAL—The World-Wide Program		
6. Largest Amount Ever Contributed for World-Wide Work	$2,890,894	$2,741,594 (1920)
7. Largest *Per Capita* Giving Ever	$3.45	$3.35 (1920)
SUNDAY SCHOOL SCHOLARS		
8. Largest Enrollment Ever in Sunday Schools	781,195	773,028 (1915)

BUT

though this statement arouses "a grand and glorious feeling," and outstanding as was our achievement, the fact remains that we did not reach our objective;

$2,890,894 is only 58% of $5,000,000. This, while the Presbyterians, for whom times were just as hard, raised 75% of their apportionment with a goal no higher than ours.

We Could Have Done It

The $5,000,000 was not beyond us. We all admit it. An average the year through for every Congregational church member, provided everybody contributed—for those of us who promised when we joined the church that we would stand by Christ through thick and thin—for such folk to raise the full $5,000,000 would have meant per week the cost of one-half of a movie ticket or a single cigar (and not a very good one) or one-half of a plate of ice cream; the cost per year of a half-dozen golf balls, less than one-half a tire for a Ford front wheel, a very modest dinner for a party of four, or three tickets for the theater. *Caution:* Until there is 100% participation, let no man be content with the average, however.

Many of our force here and overseas are doing work with which real statesmen might be proud to have their names connected. These are people who are glad to have a share in the building of the new world, even though the financial returns are scarcely the equivalent of the wages of a second hand in a New England textile plant.

Did our giving in 1921 betray the same spirit? The full $5,000,000 would average only $6 per member per year, or 1 6/10 cents per day. There are not many Congregationalists whose payment of that amount could be regarded as a test of loyalty. Or increase this until those who are giving are carrying the share of those who will not give, and still we could have done it. Our actual gifts measured a bit more than 50% of that standard.

The 1922 Situation

Mid-year statements are dangerous, since many churches still remit major amounts or the entire payment toward the end of the calendar year, but the situation is that up to July 1, 1922, receipts of the Societies seem to indicate a shrinkage of around 5% over July 1, 1921, or $150,000.

(See A. "A Referendum to 800,000 Stockholders.")
(See B. "The Consequences.")

Why Five Million Dollars?

Do the needs of the work in hand justify a $5,000,000 apportionment? This is an inquiry which discerning Congregationalists are making. They ought to make it. Up to 1920 the Apportionment was $2,000,000. Gifts of $1,697,834 were the closest approximation thereto. What are the facts which warrant increasing by 150% appeals which, in the pre-1914 days, had never been met?

In 1920 increased costs demanded the attempt to raise an Emergency Fund, so-called, of $3,000,000. This, plus the Apportionment, totaled $5,000,000. $2,741,594 was the response. Why should a denomination expect to secure $5,000,000 in 1921 and 1922 and 1923, when it raised only $271,594, more than one-half that amount, in 1920?

Surely there must be somewhere a pressure of events and need responsible for such expectation. "What is the case?" ask the people in the churches. They ought to ask.

FIVE REASONS FOR FIVE MILLION DOLLARS

1. *Two Million Dollars Did Not "Do the Work"*

Dr. Fred D. Shepard, our missionary surgeon at Aintab, Turkey, for thirty-two years, performed operations which from the standpoint of skill displayed and number would have brought him in New York City an income of $100,000 a year, by the testimony of competent judges. We paid him $800. Dr. Shepard was one of nearly 700 foreign missionaries in 1914. They were all paid in the same proportion. Was that "doing the work"?

The missionaries would tell you the only real hardship was not inadequate salaries, but to be unable to enter open doors of opportunity; to mark time when there was a chance to march—into the hearts of men and nations. Standing still is not "doing the work."

There dropped in the harness some years since a home missionary pastor of sixty, leaving a wife and three children. Despite calls in many directions, he had served one home missionary church twenty-four years. Out from his hand 10% of the community had gone into one-fourth of the states of the Union, the Philippines and China, as college trained men, teachers and preachers, to help mold the new world. For the whole quarter century his salary, including missionary aid, was $600 and house. Was that "doing the work"? He was one of around 1,500 other home missionary pastors in those days.

188 veteran ministers and widows who had put all their lives into the service, whose meager salaries through years of active labor had made possible no provision for old age—to these in 1914 we gave an average pension of $152. That is not "doing the work," neither was it doing it in 1921 with grants still pitifully inadequate.

2. *Those Who Know, Say It Must Be Had*

Who are those who know? They are the missionaries on the field, who through years of sacrificial service have accumulated intimate and thoroughgoing knowledge with respect to the requirements of the work. They are the officers elected by the churches whose constant study of the Societies and their tasks entitles them to speak as experts. They are the representatives of the churches, pastors and laymen who sit on Boards of Directors and Executive Committees and who, thus privileged to view the work and its demands at close range, say it must be had.

3. *Increased Living Costs Demand Increased Revenue*

The work which we Congregationalists are conducting is in this world. It is manned by people who have to live in this world and to be subject to the same conditions under which all other business operates. Here are sample facts. *The Education Society:* The General Secretary says it costs $170,000 to achieve today what could have been had for $100,000 in 1914. Rents and stenographic costs are 50% up; printing—this Society is responsible for *The Congregationalist*—90% up. Workers who could be had in 1914 for $1,800 or $2,000 ought in justice now to receive $3,000.

The American Missionary Association: Appropriations show that Southern schools with a smaller teaching force which cost $296,616 to administer in 1914 cost $553,651 in 1921.

The American and Woman's Boards: Salaries of missionaries in the Western Turkey Mission which were $29,000 in 1914, with fewer missionaries if anything, were $44,000 in 1922. Salaries of the staff in Japan were $33,000 in 1914, $40,000 in 1919, and $72,000 in 1922.

Seven typical girls' boarding schools, which in 1914 cost to administer $12,692, in 1919 cost $16,846, and in 1921, $23,296.

Missionary travel for the Woman's Board alone—absolutely essential to the task in hand—totaled $6,741 in 1914, $16,830 in 1919, and $20,010 in 1921, with practically the same number on the staff each year.

The Home Missionary Society: The home missionary proposition in North Dakota, for example, which was administered by eighty-five commissioned men in 1914 at a total expense of $12,965, in 1922 was expending $17,265 with only fifty-two men in the field.

These are only a few, not of the exceptional but typical illustrations, which could be multiplied indefinitely.

But these foregoing statements, cogent as they are, do not indicate the need of a 150% increase on the pre-1914 days. Account must be taken of two other factors.

4. *The Income on Investments Is Inelastic*

The aggregate income of the Societies from undesignated legacies, conditional gifts, and interest on invested funds is approximately $1,600,000 annually. The $5,000,000 of apportionment is the amount remaining after the income on invested funds has been deducted for the total budgeted needs of the Societies.

Not even an imprudent Finance Committee, however, can materially increase the income on sums which accrue from the gifts of those who are "fallen on sleep."

5. *The Issues of Success*

No prosperous business can be motionless. A stationary business is shortly a dead business. The world is on the move, advancing or retreating. So is the business of the Kingdom. It is either gathering momentum or losing the momentum it possesses. The shoeman who limits himself to the sale of 1,000 cases of footwear annually will shortly not be troubled with the necessity of selling any. Business does not work that way. Neither does the program of the Kingdom. We cannot make Christ's ideal regnant by simply holding the line.

Are we conscious of how wonderfully successful a concern Congregationalism is? This $5,000,000 Apportionment means that we are facing the issues of a glorious success.

Why, for example, do churches seek a $10,000 grant and loan from the Building Society today—twice as much as formerly? Not simply because building costs are twice as great as of old, but because the modern program calls for a house of work as well as a house of worship. These facts at least double the expense. But such a plant also makes the church equal to the full demand of the individual and the community.

Hospitals are inadequate; schools outgrown and churches only half-size, not because we have ingloriously failed, but because we have been so splendidly successful. Is it not a tragedy that the American Board, for instance, can

never appropriate in any year more than a third of the amounts asked on the basis of the sober and mature judgment of any field? A part of this $5,000,000 is the challenge of success; it is the advance which is indispensable for any going concern.

$5,000,000—AT HEART A HUMAN PROBLEM

Why should every last one of us 838,271 Congregationalists have a share in "The Common Work"? Not simply because denominational loyalty is involved—far from it! Because the well-being of "folks" is at stake; that's the reason.

It's like this: Three years ago a man in New York City, returning from lunch was about to stop off Madison Avenue into 23d Street, when he found himself confronted by a little boy of perhaps five years of age, who reached up a hand and said, "Mister, will you please see me across the street"? 23d Street, with its cross-currents of traffic, is too turbulent a place for a five-year-old. Taxis and trucks and clanging trolleys and ambulances—the street was already full without him. His experience gave him no clue as to how to relate his life to the traffic. Yet, for him, life was across the street. Hence that upturned face, never to be forgotten; dirty, but bonny; doubt and anxiety written there; the spirit of urge, appeal, and confidence. So they joined hands, the boy who did not know the man, and the man who did not know the boy, but both children of one Father, and together and safely they crossed the street.

That is missions—helping the multitudes across life's crowded thoroughfares, into life. This $5,000,000 proposition presses because it is a human problem.

THE HOME MISSIONARY AND THE FOREIGN MISSIONARY AS PARTNERS

By Secretary CORNELIUS H. PATTON

IT is often said that those who contribute to foreign missions are also warm supporters of home missions, and for the most part the statement may be accepted as true. Occasionally we run across one of those missionary zealots who can be interested in only the strange and the far away, to whom the needy man or needy population at one's door makes no appeal. That this is a dwarfed, unreasonable, and essentially unchristian attitude needs no argument. It is usually born of administrative partisanship—the love of what I and my set are doing and a corresponding indifference toward what you and your set are doing—rather than of Christ's compassion for the human family as a whole. The Borioboola Gha personality, however, is rare outside of novels and editorials with an antichristian "hunch." The people we meet in foreign missionary circles are found in home missionary circles as well. They are at the same time nationalists and internationalists, as every broad-minded American should be. They have not lost their love of country because they have become interested in countries far away. Rather their patriotism is lifted into a higher realm as they come to realize how America has been set "to lead the waiting nations on." We are confident that the poet did not have the

readers of *The Missionary Herald* in mind when he wrote:—

> And thus 'tis ever; what's within our ken
> Owl-like, we blink at, and direct our search
> To farthest Inde in quest of novelties;
> Whilst here at home, upon our very threshold,
> Ten thousand objects hustle into view,
> Of interest wonderful.

The publication of the annual Survey, and the inauguration of the fall campaign in behalf of $5,000,000 for all our Congregational enterprises, in which the American Board and the Woman's Boards have a generous share, offer a welcome opportunity for setting forth in terms of today how the foreign missionary is dependent on the home missionary and how it comes about that the campaign for the one works for the benefit of the other.

There is, first of all, to be maintained the idea of the unity of the race—"God hath made of one." This works both ways. The home missionary must hold in high regard his brother overseas; the foreign missionary must rejoice in his brother laborer at home. "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The Christian who is not willing or able to accept this program of Christ should not think of becoming a missionary anywhere in the world. He belies his commission when he shuts out from the range of his interest any land or people.

There follows the urge of high patriotism, "This is my own, my native land!" How can we as patriots and as Christians fail to do our utmost to make America a land in which all the world shall rejoice! To argue or urge the matter would be to insult the loyalty and intelligence of our readers.

We pass to the facing of America's spiritual needs. Is our country, after all, a Christian nation; have we any right to such a designation? Our founding was certainly Christian; much of our development has been Christian; the ideals underlying our government and many of our democratic institutions are certainly Christian. Numerically church members might out-vote all the others. But what say recent elections in our great cities, where the forces of the underworld have proved that they are in control? What say our areas of vice? What say our brutal disregard of large groups, like the Negroes in the South, and the Japanese on the Pacific Coast? What say the Herrin atrocities? What say our lynchings? What say our mad chase after wealth and pleasure, our disregard of the Sabbath, the decay of the home, the growing spirit of lawlessness and violence? Whether we like it or not, can we deny the imputation that America is a mission land today?

How about the Church in America? Quite apart from the question of evangelization of the world, our self-respect, our sense of loyalty to what is our own, should impel us to make the American Church pure, strong, and aggressive. A denomination which does not have a sufficient sense of loyalty to support and expand its home-land institutions surely is in a bad way. If Christians cannot coöperate for good works at home, they will never be able to project themselves effectively overseas. We plead for a Christian America that the world may be Christian. If America had been Christian, she would have played the part of the Good Samaritan and not the part of the Priest and Levite when Armenia lay wounded and dying by the roadside.

Add the consideration that the Church at home is the base of foreign supplies. Whence come the men and the means for the world work? An army is no stronger than its base. We must maintain strong, aggressive church life here in America, or Christ's cause will suffer in every section of the world. In this connection it is a privilege to pay a tribute to our Church Extension work at home

—those enterprises which many have especially in mind when they speak of home missions. It is a fact often commented upon in the American Board Rooms, that our missionaries come for the most part from the small country churches, such as are planted and fostered by the Congregational Home Missionary Society and its state auxiliaries. And as for the money, no inconsiderable part of the funds comes from churches now independent and strong, which are the children of this honored society. The American Board would not be the great international institution it is today but for the decades of faithful, efficient work on the part of the three organizations which make up the Church Extension Group.

Similarly the American Board depends upon the work of our Congregational Education Society, and our string of colleges across the country, for the training of our candidates for missionary service. Not one feature of our home missionary scheme could be omitted without serious loss to the foreign missionary cause. The work of the Board of Ministerial Relief is far more than an undergirding of the ministry for the saving of the United States. Its influence, direct and indirect, is as wide as our reach through the world.

Certain specific illustrations of the partnership between home and foreign missions come to mind:—

The Armenians, driven from their ancestral home by economic pressure, or by persecution, come to America and are welcomed and cared for by our Home Missionary pastors and superintendents. So with Mexicans who come over the border. America is the most popular word in the world today, largely because of the friendly way foreigners have been received by church people in America.

Years ago certain Chinese of Canton settling in California were brought to Christ by the missionaries of the American Missionary Association. Some of these, returning, established churches in Hongkong, Canton, and the villages thereabouts. Thence arose the South China Mission of the American Board, to which the California Christian Chinese are contributing generously today.

The Congregational Negro churches, organized by the American Missionary Association, reached such a degree of Christian consciousness and strength that they desired to engage in missionary work in the continent of Africa. Thence arose the "Angola Fund" and the plans looking to the establishment of the Galangue Station in our West Africa Mission, to be manned and supported by these noble-minded Africans at home.

The Congregational Education Society, interested in missionary education as an essential part of religious education, appoint a secretary (Dr. Herbert W. Gates) in charge of that department, and today he is serving the American Board and the Woman's Boards by training our young people in the history and on-goings of the foreign work.

The record might be greatly extended, but enough has been said to show the intimacy of the relation between home and foreign missions. What the home churches owe to the forces who represent them abroad, we will leave to others to disclose. What we want every reader of *The Missionary Herald* and every friend of the American Board to realize, is that the American Board is interested not only in its share of the $5,000,000 (28%), but in every dollar that is raised in this campaign. It is the Lord's fund, for the Lord's work, in the Lord's world. Let us undertake the task, "as unto the Lord, and not unto men." We stand for the spiritual cosmopolitanism which takes in the need of the world, from America as a base.

GROWTH OR DECAY—WHICH?

By Secretary JAMES L. BARTON

LET no one imagine that the work of the American Board has not been a success, because it now finds itself confronted with a financial situation which has in it the note of urgency. If our work were the same today that it was a quarter of a century ago, our present receipts would be ample for our needs. But if it were the same today that it was a quarter of a century ago, we would bow our heads in shame and despair, for where no growth is there is death.

Expansion has been far in excess of anticipation even in the last decade. Hospitals, schools, churches which we thought adequate at the time are now hopelessly insufficient. I have personally visited most of the stations of the Board and in all of our fields, except Africa and the Pacific Islands, and I hardly recall one in which the chief question was not, How can we enlarge our plant to meet the growing demands of the work?

For twenty-five years the Board has made almost no appropriation from its receipts from living donors, or from legacies, to purchase property or erect buildings, except in the case of houses for missionaries. The Board has been forced to depend upon special gifts for meeting these imperative demands, and they have been wholly inadequate.

In the meantime not only have old plants failed to meet the increasing demands made upon them, but they have been physically deteriorating with the passing years until some of them have reached the stage of dangerous incompetency. Renewals are imperative in many places and enlargement all along the line, not as a matter of expansion, but as a necessity for keeping in the game.

The money problem of the Board today is the embarrassment to a normal God-given growth which can no more be stopped than the growth of a healthy child can be stayed without peril to the child.

The American Board has invested in buildings and physical equipment not much, if any, less than $3,000,000.

AMERICAN PREMISES IN VAN, ARMENIA

The building at the right was the Van Hospital. The steeple of the church is at the left. Ruins of school buildings and missionaries' residences are in the center

A fair portion of this is in tropical countries, where deterioration is more rapid than in the temperate zone. It is a most conservative estimate to assume that a minimum of five per cent of values should be used annually for the care and upkeep of the physical plant alone. This would call for an annual upkeep property appropriation of from $100,000 to $150,000.

Let us glance briefly at some of the financial problems which confront the Board at this time and which show imperative need of a larger financial support, not by way of expanding the work, but of keeping step with the divine law of normal growth.

A corporate member of the American Board after visiting this summer one of the well-known schools of the Board wrote, "The buildings and plant are wellnigh a ruin and a disgrace to the Board." The school housed in this ruin has recently been officially accepted by the government under which it operates and its diplomas put on a par with the diplomas of the national schools. The work done is first class, with more applicants than can be received; but the plant is in a state of dissolution. This is the condition of the school at Samokov, Bulgaria, where $80,000 is immediately needed to save the situation.

When the war broke out the Board hospitals and dispensaries in Turkey were taken over by the Red Cross and later by the Near East Relief. These must be taken back as the first move toward the rehabilitation of mission work in Turkey. There are eight hospitals which must be restored, refitted, and remanned. To fail to do this is to throw up our hands and acknowledge defeat. Three other old medical centers in the interior, where the plant has been demolished, demand reorganization. An average of $14,000 each will be required for repairs and re-equipment, or a total of $154000. Four new doctors and houses for this work will cost for the first year $30,000.

The Girls' Institute at Smyrna has outgrown its old plant from which the city also has grown away. An admirable new site has been secured, and $54,000 is in hand to put up the first buildings. But $26,000 more are absolutely necessary for the first building and $80,000 more for the second, both of which are necessary for the school's future. Since this was written the old school building has been burned, making doubly imperative the early erection of these two buildings.

In Turkey all three of the old theological schools of the interior have been forced to suspend operations. At the same time there is a demand for new trained workers. Russians, Turks, Armenians, Greeks, Bulgarians, and representatives of other races are ready to enter a school for religious education. The Board cannot deny this demand of the hour. The school must be opened this fall, teachers must be supplied, and the school put into effective action. This calls for a new plant added to the cost of the school. Turks in Smyrna, Constantinople, and other places are more free from the tyranny of their religion than for the last hundred years. We cannot turn back as the hour for harvest approaches. Means must be provided for clubrooms, lecture halls, and a literature that will answer the inquiries of the Moslems as they seek for the truth. It was for this we entered Turkey, and to see it through we must remain. Thirty thousand dollars is too small a sum to meet the demands for next year alone.

We have been indirectly carrying on work among the Kurds for seventy years, and have reduced their language to writing and convinced them of the value of education. They now plead for and almost demand that a mission station or stations be opened among them, with missionaries appointed to the Kurds. This is the logical and inevitable outcome of our work in Eastern Turkey in a field we alone occupy. To open but one sta-

A PART OF THE INTERNATIONAL COLLEGE PLANT, SMYRNA

As it was and as we hope it still is

tion for the Kurds will cost the first year $32,000.

By the fortunes of war the Board has two mission stations where Greeks predominate—Smyrna and Salonika. The former station was fairly well equipped, but Salonika has no school building for either the boys' or the girls' middle schools, and no house for the missionary family for which the Board is seeking. Thirty-eight thousand dollars are needed for two schools and for the new family and their house.

In Czechoslovakia, where for fifty years we have struggled against determined opposition of the Roman Catholic heirarchy, a religious revolution has taken place. Hundreds of thousands who have broken from the Roman Catholic Church are purchasing Bibles and are eager for Christian teaching. Throughout the country great bodies of genuine seekers after truth are waiting. There is a dearth of places in which to hold meetings. Chapels or halls are necessary in order to collect and train this new Protestant body. If a hundred of these could be erected at once they would immediately be occupied. The average price for a fairly permanent place of worship has been placed at $5,000. We should start at least twenty of these this year in order to catch this evangelical tide at its flood. This alone demands $100,000.

We gave up Serbia and withdrew after fifty years of occupation because we were not able to furnish the funds needed to keep it on. It is expected that the Methodist Board will provide what is necessary to build upon the foundation we have laid. We have decided that we cannot keep on in Albania after years of planting there. It is a needy, ripe, and rewarding field—full of promise. No one else seems ready to assume responsibility for it and yet $35,000 for the first year with $14,000 a year thereafter would continue that work for a truly great people.

We recently made an exchange of fields in Mexico with the Southern Methodists, assuming responsibility for the fields they passed to us, while they do the same for the territory we gave to them. They are faithfully keeping their part of the agreement, while we have failed to make good. Our Mexico Mission needs now four new missionary families, with four new mosquito-proof houses, in order to man adequately Hermosillo, Mazatlán, and one other station. In addition the school at Guadalajara needs enlargement; and the existing stations should be equipped for the work demanded of them. Sixty-five thousand dollars are needed now to enable us to be prepared to do our fair and proportionate share in the evangelization of Mexico.

DOSHISHA IN NEESIMA'S DAY

Neesima fourth from the left

In the Philippine Mission, while confronted with opportunities seldom if ever faced in a comparatively new mission, we are hardly advancing at all. There are three distinct fields of action: among the wild tribes; among the Visayans; and among the Mohammedan Moros. It is our exclusive territory. The responsibility and privilege are ours. We are starving the medical work and refusing to authorize the necessary recruits. The case is so desperate that the mission, at its meeting in early summer, recommended that we abandon Davao field, where we have worked for twenty years, and concentrate all our forces and resources upon the northern front. To avoid retreat and to hold our work with a commendable degree of strength for all classes in the Island of Mindanao we need, for plant and equipment and recruits, $55,000.

The times are full of promise in Japan. The Kumiai Christians are rallying to the demands of the work with heroic devotion. In order to match and supplement their sacrifice we are bound to add to the missionary teaching force of the Doshisha and especially of the theological department. The demand is for more well-trained Japanese preachers, pastors, and teachers, and it is here we can accomplish the most in the evangelization of Japan. Kobe College for Girls has outgrown its site in Kobe, and the alumnæ of the college are buying a new place for the college department. The college must move out of the city, and for it buildings must be erected at a cost of not less than $130-000. The new missionaries required for college and Doshisha, with added equipment, call for a $22,000 advance.

The American Board has always led in all union movements where Christianity supersedes sectarianism and new strength is acquired by cooperation. Many of these coöperative measures have become actual copartnership in which the various boards assume a proportionate share of the responsibility and expense. Such cooperative movements always mean new expansion, such as was anticipated through the elimination of unseemly rivalry and the union of Christian forces.

Among the copartnership enterprises entered into within very recent times are Peking University, Fukien University, Tsinan Theological College, also at Canton Theological School, a Union Normal School for

DOSHISHA UNIVERSITY, 2,700 STUDENTS IN KYOTO, 1921

Girls and a Boys' Middle School, Peking Union Language School for Missionaries, all in China; Girls' Christian College at Madura, India, also the Woman's Union Medical College at Vellore; Union Theological Schools at Ahmednagar, Madura, and Bangalore, in India and in Manilla, Philippine Islands; the Language School for Missionaries in Tokyo, Japan; the Schools for Missionaries' Children in Japan, China, and India; also the union Christian literature organizations in Japan and China, the Philippine Islands, and elsewhere.

This is not an exhaustive list of union enterprises now in full operation, putting a moral obligation upon each partner to do its share of the support of the organization. We have not in most of these enterprises maintained the place we should, or which we must, unless we are willing to give the impression that we are slackers in these Kingdom enterprises. We are notably behind in meeting our moral obligations in Peking and Fukien Universities, in some of the Theological Schools and in the Language Schools for Missionaries and the Schools for Missionaries' Children and in the production and support of union Christian literature. We are not supplying our fair quota of the staff in some places or our fair share of the plant and equipment. It is at this point that Christian missions are making their most notable advance, and at the same time where our failures become most conspicuously disastrous. Two hundred thousand dollars for meeting our part of the union plants would but put us right with the work upon the present basis, and an annual appropriation for our share of the staffing and running expenses of $75,000 would only put us into the position our constituents at home expect us to maintain. These union movements will increase, and we want them to, even though they increase our responsibility.

In many missions the salaries of the missionaries have been increased but little, if at all, in the last decade. At the same time in every field occupied by the Board costs of living have greatly increased. In some countries, like Japan and Turkey, costs have more than doubled. Missionaries have been going into debt and even attempting to find some way of earning extra money that they might live. These things ought not so to be and must not be allowed to continue.

If we expect to keep our missionary forces upon the field at their maximum working capacity, there must be such an increase of support that they can meet their necessary living expenses. No supporter of the Board would ask or permit less than this. We are in honor bound to give a living to those who give themselves. There are nearly eight hundred missionaries upon the lists of the Board besides a considerable number of short-term workers not listed as missionaries. We should make provision for an average increase of approximately $200 on the salary of such fully appointed missionaries of the Board over the amount paid last year. This alone will add to the budget of the Board $160,000.

At the same time we must not forget that the same high prices affect the living of the 6,000 native Christian teachers, preachers, pastors, and evangelists whose only support comes from what they receive for their services. While the Board is not responsible for the support of all these Christian workers, it is responsible for many of them in whole or in part. At least $80,000 annually will be required from the Board to meet its share of this increased cost of living. The high prices will probably never return to the former low scale.

Then, too, we must remember that the cost of steamship passage, railroad travel, passports, etc., has greatly increased and must be met by the Board. This increases the cost of travel and freight by nearly 100% over the pre-war prices.

These are some of the reasons why

it is imperatively necessary that the gifts of the churches be radically increased in order that the Board may meet its normal financial obligations in the many fields where it has established work, to say nothing of the many open doors on every side inviting real expansion. We are simply asking that we be empowered to meet our moral obligations in the old fields and to permit the established work to experience normal growth.

SOME IMPENDING EPHRAIMS

By Secretary WILLIAM E. STRONG

"Ephraim is a cake not turned."—*Hosea.*

HALF a loaf is proverbially better than no bread. But a half-baked loaf is worse than no bread. It is a disappointment and a waste. Good flour, much effort, and the miracle of the leaven have all gone for nought. Such is the cake not turned; baked only on one side; not cooked through. Soggy, unpalatable, indigestible, the mass is a monument of failure. Shame on the careless baker!

Such failure threatens in a dozen American Board fields today. There is danger of the half-baked loaf; of the enterprise well planned, well begun, but not carried through. Support has not been duly sustained; attention has not been adequate. There is fear of collapse, of waste, of disappointment.

Take, for instance, the situation in Shensi, North China. Six years ago a missionary beginning was made in the northern half of that great province. A careful survey resulted in placing ten trained Chinese pastors in five picked cities. A New England manufacturer financed the venture. Already forty-five cities and villages are occupied and thirty other places worked. There were 3,500 church members last year, and this year promises more rapid increase. Every circumstance favors development. Now comes the need of schools to give Christian education to the children of these converts, and to build the Chris-

MAIN BUILDING OF HOSPITAL AT YANGKOW, IN SHAOWU

ON THE CAMPUS AT PASUMALAI, INDIA

Students going to prayers

tian communities. So far there is not one such school in the whole area. A half of the twenty-three counties are ready for these schools; $5,000 a year would put one in ten selected centers. If the Board can get the $631,000 increase which the raising of the $5,000,000 Congregational budget will bring, it will be possible to provide for this pressing need. Unprovided for there is imminent danger that the Christian movement in Northern Shensi will be half-baked; that the last state of the people who have thus been reached will be worse than the first; that the prophet of tomorrow, surveying them, will repeat the word of Hosea, "Ephraim is a cake not turned."

Or, think of the Shaowu Mission in Southern China, where the labors of the pioneers have brought a rich harvest. That harvest must be reaped or it will be wasted. One outstation is in charge of a Chinese pastor of remarkable initiative and devotion. He has built up a church, led the community in public matters, secured by his own efforts a hospital which has done fine service, and in general made Christianity a power in that region. Without business training he has advanced faster than he can maintain. He has incurred a debt which endangers the continuance of the work and even his good name and influence. $1,500 a year for a few years would put that enterprise on its feet and see it going. If the Board can get the $631,000 increase which the raising of the $5,000,000 budget would bring, a catastrophe can be prevented. It will be too bad to let this fine, outstanding, eager-hearted Chinese pastor get the name of Ephraim, "a cake not turned."

The crying need in the Madura Mission is for Christian teachers; teachers to man the village schools that are being started among the Robber Caste people. Eighty such schools are now in operation in the American Board area; more are forming; they are clamoring for teachers. So are the village schools in general. Christianity has its chance to provide teachers for schools which Government maintains. We have a group of schools at Pasumalai—high school, normal school, industrial school—that need at once to be doubled in their capacity and service. A bequest of $10,000 hangs upon the providing of funds to meet this emergency; for

this $30,000 is needed. There is one more year of opportunity before that bequest will be lost through failure to meet the condition. And the need is as great and as urgent as the chance. The full success of our adventure in that mission depends on seizing the emergency at this educational center. To fall down here means failure and waste. If the $5,000,000 budget is raised, the Board's increased share would carry through this undertaking. Are we to get a half-baked product from the splendid beginning at Pasumalai?

The Marathi Mission in Western India is continually losing men who have been trained in its own institutions for Christian service. They go to other missions; they work in other fields. And for the reason that they can get a fairer living. Salaries are too low in their own mission to hold them; the churches suffer the loss of their leadership. We may be glad that they are at work somewhere, that other undertakings benefit; but our own churches and communities suffer. From their standpoint there is waste and loss. The requirement is a larger grant to the Marathi Mission that it may better provide for its product in the development of its field. A few thousand dollars a year would make all the difference between efficiency and slackness. If the Board could get the increased receipts that would come with the full $5,000,000 budget, it would enable the Marathi Mission to check waste and to show immensely greater power and accomplishment.

Here are four situations in two great mission lands where the American Board is in danger of getting a half-baked product; and they are representative of similar situations in those same fields and in all the other fields of the Board. The unblinkable fact is that the work has altogether outgrown its resources.

It is not enough that it was well started; that good material, good work, and the marvel of the spiritual life are all incorporated; they must be carried through to a worthy result. Whether it is to escape the failure of Ephraim lies with the Congregational churches of America to determine. The baker must tend his cake.

THOSE OPTIMISTS

By Secretary ERNEST W. RIGGS

> It seems a pity to do less work than we are doing (that is, as means of economizing), for this is just the time to capture the field. So far as the people are concerned, we could do anything. On that account it seems just the time to make the work as large as possible. This is the most encouraging field I ever came in contact with. Our Annual Report, of which I enclose a copy, shows the opportunity. If possible, therefore, we hope we may be able to carry on the work as planned. In one paragraph of the letter of March 21, you write, "This does not, however, pledge the Board to the support of this work indefinitely." I cannot imagine the Board dropping a work that maintains its promise.

This is the calm statement of a man looking out into Soviet Russia from the vantage point of a mighty and successful work begun in Soviet Armenia, the Board's newest field.

Cutting diagonally across Asia Minor we come to the Central Turkey Mission, swept again and again by war, deportation, pillage, and massacre. Yet what the mission secretary sees is not destruction, but opportunity:—

> There is no thought of relinquishing any part of the field.

The need of continuing is palpable. The call for even increased effort is clear and loud. The new conditions compel attention to and contact with the Moslem population such as would not have been the case in normal circumstances. Some have even said to us, "You have devoted all these years to aiding and instructing the Armenians; is it not time now that you turn your attention and efforts to the Turks?"

The sum asked for is a mere trifle; and if missionaries are expected to remain at their posts and serve the Turkish population, they will need the moral and financial backing of the Board even in a more generous measure than when they had a well-organized and largely self-supporting community to work with. Friends and supporters at home need to keep in mind that we are entering on new work, beginning at the foundation; that in addition to reconstruction this absolutely new work and situation have been forced upon us. We regard it as the call of God, and we desire to be obedient to the heavenly voice that calls us to go forward. To know that the Board is heart and soul with us in this purpose and undertaking will greatly strengthen the hands of those who are girding themselves to the task.

The heart of our Near East work beats strong in Constantinople. Never was the opportunity greater to move that key city, whose currents of life flow out to three continents. Some special funds were found to meet the urgent pleas of our workers this last year, but the sources could not be called upon again, and the missionaries were plainly told that such funds could not be expected another year. Like the drummer boy who had never learned to beat a retreat, the mission through its secretary makes reply:—

> We would not for a moment insinuate that we think it possible you will not allocate to our mission a sum equal to what you gave us for the current year. In addition to the usual appropriations, you have granted $800 for a city evangelist for Constantinople, $5,000 for publication work, and $5,000 for work for Moslems; these sums have enabled us to begin new work along some lines, and we do not believe you granted these sums simply for one year, and expect us to stop all new work after that.

Down in Natal a big hospital and practice have been developed by Dr. McCord. The local income of this medical work and special gifts by friends in America and Europe support a second doctor, also. Still a third medical man is under appointment in order that there may be force enough to carry on the only medical school for native Africans south of Egypt. Dr. Taylor with restrained language states their expectations for this remarkable new enterprise:—

> Now that Dr. McCord is embarking on a scheme for the medical education of the natives, I feel that we are justified in asking for more and more active help from home and without help from the mission here. Personally, I am a believer in "Ask and ye shall receive." If we are too encumbered with the financial responsibilities for our enterprise, I am afraid our work will suffer. Consequently, our requests will be simply for things which we actually need in our work.

Over near the west coast of Africa is a large section of territory in which practically no work has been done, though by comity agreement it belongs to the American Board. The colored churches of the Southern States are taking a special interest in

this new field, and Mr. McDowell, as he goes pioneering, writes:—

> We are going into Galangue alone in the expectation that a couple will be forthcoming to join us. We are going to begin clearing a bush in the expectation that money will be immediately sent to erect some temporary buildings. We are going to begin immediately evangelistic, school, and medical work in the expectation of funds to carry it on. We need your prayers like as never before as we go forth to lay foundations; only God knows what it all means for the future.

In going out into the unbroken bush Mr. McDowell is not alone:—

> I must here mention Kalandula and Birete. Kalandula is a graduate of the institute, with a government certificate. Birete is a graduate of the Girls' Central School and has been first assistant teacher for two years. They are lovers and plan to marry in July. Some three years ago, before he knew about us and our station, Kalandula publicly vowed that if God prospered him and "saw him through" the institute, he would go as a missionary into some unexplored region where the people knew nothing of the "Word," and there give his life. On becoming acquainted with us and our plans, he one day said to me, "I would love to go with you and Ndona (Mrs. McDowell) to Galangue if I am assured that I'll be considered a missionary and encouraged to carry on because of the same motives that prompt you." I welcomed him as a fellow-worker and pray that he may be abundantly used.

Then, after presenting his needs in order, he says:—

> I hope this is not rushing the home end, but there is no better time to begin than now, and as for us we have nowhere to go except to the bush.

And "to the bush" they are all going, all the missionaries in all the fields, to cut a way through unknown difficulties. But they go with high hopes and an unreasoning disregard of "hard times" in America, confident they will not be "let down."

SOMETHING WORDS CANNOT SAY

By Rev. S. RALPH HARLOW

TO attempt a thought for which there seems to be no words is a difficult task. Words can merely *suggest* the thought; only as there is something in *you* which lays hold of the suggestion and carries it on to the thought itself will my purpose be fulfilled.

. . . . . .

Did you know that when the Germans attacked at Verdun, the French High Command favored the withdrawal of the troops from before the city? From the point of view of military expediency and table strategy the holding of Verdun was an unwarranted sacrifice. A retreat to the high hills *behind* the city meant the straightening of the lines, the saving of countless lives, and a position far easier to defend. But on the hills before Verdun, men for generations will uncover and feel something they cannot express in words as they stand by "the Bayonet Trench," where spirit voices still whisper, "*They shall not pass.*"

. . . . . .

So, not the logic of the churchmen or the scholastics (great as their

service has been), but the abandon of the martyrs and the saints marks the high summits of our Christian faith. Glorious ashes in the arenas of old Rome, blood upon the sand where wild beasts roared in fury; dark caves beneath the earth still echoing Easter carols; the torches of the Reformation fires; Pilgrim feet on Plymouth hill; trails in African jungles that saw Livingstone pass; kneeling forms at Paotingfu, while swords flashed—*these* are the beacon lights that kindle our faith and shine in our darkness, when cold reasoning can no longer see beyond the present mist.

. . . . . .

I have just come from Turkey through Egypt, India, China, and Japan.

In Turkey colleges, hospitals, schools, churches are closed or lie in ruins. Countless precious lives have been done to death by cruel hands. But in Constantinople, in Smyrna, in Beirut torches are still aflame with love amid the darkness of that hate. In God's name should not the hands that bear aloft those torches be sustained?

India—one seething mass of humanity—crying for a new "Suraj," freedom, opportunity, non-resistance, with crowded prisons, mobs, hectic students, thoughtful, sorrowful patriots, and a vast illiterate host. Religion is the very stream in which they exist, yet they are heartsick and unsatisfied at Kali's shrines and Krishna's altars.

And there in India is an infant church, men and women who have found peace in Christ and for his sake have often had to leave home, friends, everything. I see the Cross on the spire above the simple but beautiful church at Ahmednagar. Through classrooms, bright with children's happy voices, where lovely Christian womanhood or men whom Christ has claimed for his own lead their thoughts, my footsteps passed. I look again into the faces of those beloved Indian Christian friends and I pass on to *you* their plea—"Share with us the burden," and all India is on their hearts. Shall we cut our pledges to India?

O that you might stand with me on the Bridge of a Thousand Ages in Foochow as humanity swarms by. Old men with furrowed faces, women young in years but old in face, countless children, stolid coolies (mere beasts of burden engulfed in a hopeless economic system), yet your brothers and mine, or how claim we any part in Christ? Two million dollars spent last year in Foochow on gilt idol paper, a fee to fear, a bargain with the dark spirits that steal children's lives and delight in rushing pain to weary bodied.

On the Bridge of Ten Thousand

BRIDGE OF TEN THOUSAND AGES, FOOCHOW, CHINA

Ages, where not one in a hundred could tell you one simple truth of a Saviour from sin, turn, and look at the splendid Y. M. C. A. building facing the river. Look above the city to the hills where arise the towers of our mission schools and hospital. Come to Shanghai and see the largest boys' department in the world of the Y. M. C. A. Impossible without the mission schools and colleges. Ten years ago three American secretaries to one Chinese in the "Y." in China; today, three Chinese secretaries to one American. Recall Morrison's words of a century ago that if in one hundred years there were one hundred Chinese Christians it would be a miracle of God—today there are half a million Chinese Christians.

I attended a National Christian Conference of the Chinese Christian Church at which over six hundred Chinese leaders were present. Great missionary union colleges, fine government colleges, splendid young Chinese Christian leadership are stepping forward, yet do not forget that China is war-torn and full of tremendous problems and that there remain three hundred and fifty millions yet untouched by the gospel message. Is *now* the time to curtail our prayers, our gifts, our lives to our brothers in China? Is this a timely moment to *retreat?* On the financial map, perhaps, yes. For the glory of the Kingdom—never.

Japan: two generations ago Christianity forbidden, the cross an object of hatred and suspicion. Now members of Parliament, high officials of the State, leaders in Japanese life and thought joining hands with ours for the peace of the Pacific; and singing,

> Blest be the tie that binds
> Our hearts in Christian love.

A turning point is being reached in Japan's life and in her diplomacy. Christian influence for peace and righteousness is strongly needed. Shall American Christians fail our brothers in Japan today?

And yet—in India, in China, in Japan, and on the ship crossing the Pacific, I heard of plans for curtailment and retreat, based on the present financial losses in the Board's income and contributions. I cannot believe that the followers of the living Christ, who owe all that is noblest and most worthwhile in life to him who came that the world, that humanity, might be redeemed, will now, in this hour of testing, fail his cause! Not till our redemption means less than our dividends, the price he paid less than our capital, our love for him and our brothers in need less than our love for ourselves, will we fail him on his far-flung battle line.

> Where youth, renouncing wealth and fame,
> Follows through pestilence and flame,
> The Hero of the cross.

. . . . . .

It is not a question of cold logic and table strategy; it is a question of whether examples of high sacrifice and abandonment in devotion to the principle of the Cross do not still remain the supreme evidence before the world of the reality and thrilling power of the faith we hold. Surely the Church of the Pilgrims will not fail in that outstanding characteristic of the Pilgrim faith—sacrifice. Partners they were of the living God in the advancing of his mighty purpose; shall we pass by this, our supreme opportunity, to work with him for the redemption of the world? He gave his Son to save—through sacrifice.

Smyrna, July, 1922.

GREATER WORKS THAN THESE

By Rev. ROCKWELL HARMON POTTER, D. D.

THE phrase of Jesus is at once the challenge, the despair, and the hope of the Christian.

What were the works that Jesus did? He taught the people, he caused them to know their God, their world, and themselves. He corrected the mistakes of their knowledge of these the three factors of life. He drove from their minds the perverted, grotesque, weird, cruel notions which they had about these three things. He made them see, by glimpses at least, these three realities as they are, and the relationships between them, and now we know far better than they could know, that only as mankind gains clear knowledge concerning these three elements of experience can the life of the race become happy or blessed, become indeed anything else than a tragedy.

He helped the people. He helped them by helping them to help themselves. By contact with him in intimate personal relationships, through the hearing of his message given in the common speech, through even the very touch of his garment or the sight of him as he passed along the old paths and the familiar ways, they gathered healing and strength and hope from him. Hurt and bruised and weakened bodies were made whole and clean and strong. Wearied strength was renewed in power. Sluggish minds were quickened in thought. Unclean imaginations were cleansed, transfigured. So he helped the people according to their needs.

He loved the people. It was because he loved them that he could teach them; it was because he loved them that he could help them. You cannot be really taught by one who does not love you, nor can you be really helped by one who does not love you. And every one who loves you teaches you and every one who loves you helps you, for love is the supreme thing, and beyond its teaching ministry and its helping ministry is the power which love has to bless life of itself. Love is an end in itself. So Jesus loved the people.

These were the works that he did. He taught, he helped, he loved. This is the challenge of the Christian. He must teach, he must help, he must love. But how vast is this task! There are no limits upon it in the gospel of Jesus. Such limitations as he did recognize, he recognized only as temporary and provisional. The intention of the work that he did was toward all men. How vast was this objective of his work none of those who heard him speak or saw him serve could know. Perhaps not even he can know how vast is this work, but we know enough to feel the challenge of Jesus' great phrase. To teach, to help, to love mankind is the supreme challenge of life. We can conceive of nothing greater than this.

It is the despair of the Christian. The vastness of the work tempts us to despair of ever accomplishing it. Ignorance and superstition have the investment of ages deep in the minds of men. How shall the Christian dispel this vast and perverted and cruel inheritance? But this is his task. The evils of life are the theme of all tragedy from the ancient seers through the great Greeks to the latest twentieth century dramatist. In the face of this inheritance how shall men be helped?

And how shall men be loved? We can love one man, we can love one family. Some of us can dare to attempt to love a community or a city, but how love a race? And how love humanity? It is our despair.

But it is also our hope. We have come far enough along in history, far enough in human experience, far enough in earnest thinking to know that the hope of mankind lies in just these three things. If the minds of

men can learn the truth, if the wills of men can be moved to serve, if the hearts of men can be taught to love, the great human adventure will come through. If these things cannot be done, the adventure fails. Tragedy sees how far it has failed. Pessimism prophesies continuous failure. Only Christianity offers hope. The challenge of the Christian and the despair of the Christian constitute not only his hope but also the hope of all mankind.

Now the forth-putting, forward-looking effort of modern Christianity which we know as Christian missions is just the attempt to take the phrase of Jesus, "Greater works than these," to accept their challenge, to face their despair, and to achieve their hope.

This effort is realistic. It does not deal first of all with abstractions and sentiments. It begins with folks. It teaches little children. It helps youths and maidens. It loves men and women. It finds them as they are and where they are, searching them out, some of them in the next valley, some of them just over the hill, some of them on the other side of Main Street, and some of them on the other side of the world. It finds them not only on the map, but also in the topography of human experience. It seeks to know not only where they are, but why they are there; not only what are the wrong notions they have about themselves and about the world and about God, but also how they came to have these wrong notions; not only what are the things which they suffer, in the flesh through disease and deformity, in the mind through fears and superstitions, in the heart through strange obsessions and cruel passions, but also how they have come to suffer such things. It seeks to know this in order that it may relieve these lives by teaching the truth, by helping the life, by loving the soul of each one in his own place as he is and where he is. The enterprise of Christian missions is the great realistic effort of modern Christianity.

It is also idealistic. It sees over the race the great hope of Jesus' words. It sees what the mind of man may become when it knows the truth and has exorcised the demons of ignorance and superstition. It sees what the body of man may become when it has been helped to help itself, when the blood has been cleansed by right living and the stains and the wounds of a brute inheritance have been cleansed and healed by sacrificial service. It sees what the heart of man may become when the tides of its life have been brought under the compulsion of Christian good will. Christian missions is the great idealistic adventure of modern mankind because it cherishes the hope that is carried in Jesus' great phrase, "Greater works than these."

Let us see through the figures and tables and charts of our plans and programs and propaganda. All these we must have because as Christians we are realists, but let us see what they mean because as Christians we are idealists. They mean our chance to take our part in the doing what Jesus did in teaching, helping, loving people. Let us think it through and see that home missions and foreign missions extensively are doing just this thing; that educational missions and specialized missions are doing just this thing through carefully developed and adapted agencies in selected fields. Let us never lose sight of the relations of each part of the work to the whole great enterprise. Let us remember that it is not only the hope of the Church which we are seeking to achieve, it is the hope and the only hope of humanity which we are seeking to realize. Let us accept the challenge. Let us face with straight eyes the despair, and let us dare with high hearts the noblest hope of mankind. They are all given to us in Jesus' phrase, "Greater works than these."

REV. LORIN S. GATES, OF SHOLAPUR

By Secretary ALDEN H. CLARK

ONCE more our Marathi Mission suffers sad loss. On September 8, the following cablegram was received at the Board's Rooms, in Boston:—

"Deeply regret to convey the sad news of death of Rev. Lorin S. Gates, assaulted at Bijapur by insane Mohammedan, September 7, 1922. Please express deepest sympathy for family."

Bijapur is a city of great tourist interests, near, but not a part of, our Sholapur district. It is a strongly Mohammedan region. Further word received through the Associated Press indicated that he had gone to Bijapur to assist Miss Fulcher, a missionary of another mission, in her negotiations with a Mohammedan landlord and that it was this landlord who made the attack. Mr. Gates was seventy-seven years old when he was killed and had served in India for forty-seven years; all of the time in the great Sholapur district. There he was a familiar figure, known and loved. It seems impossible to believe that such a deed even by an insane man could have taken place in his own Sholapur district.

REV. L. S. GATES

An outstanding characteristic of his service was its quiet faithfulness. When he was in India, in 1920, he was compelled to have a serious operation, and the doctors strongly recommended that he come home to America in order that he might fully recover his strength after the operation. He had already served four years beyond the time when he should normally have come home on furlough, yet it was with the very greatest reluctance that he was finally persuaded to leave his work and come home for his needed rest. Throughout his career, without regard to his own health or strength, he has gone about his missionary work. He would ride a bicycle through the heat of an Indian day even when he had reached the threescore years and ten, if that was the most efficient way of going to some village where his counsel and help were needed.

Mr. Gates was a typical New England missionary, with a great deal of common sense and business ability and an unusual aptitude for things mechanical. In the great famine days of 1900 he opened and conducted with efficiency a large boys' school with carpenter shop, weaving, agriculture, and other industrial work. Hundreds of Indian young men now widely scattered in good positions owe their start in life to the help of Mr. Gates.

He was deeply interested in an unusual movement toward Christianity which started years ago among a caste of so-called criminals in the Barsi district, not far from Sholapur. This movement went on for years on a basis of entire self-support, finding its rare leadership from among converted murderers and other criminals. The self-supporting churches among these people are largely a fruit of the labors of Mr. and Mrs. Gates.

Another aspect of Mr. Gates's work which was remarkable was what he did in his relation to the great Sholapur church. This church is the second largest native Christian church in western India, with a pastor of rare power. Pastor and people looked to Mr. and Mrs. Gates for coöperation

in their very active program of work. Mr. Gates's value as a missionary was brought out in no way more clearly than by the tact and wisdom with which, putting himself in the background, he developed native leadership.

Stern and inflexible in his devotion to duty, he yet had a true humility, a growing tolerance, and a vital understanding of the present day thought of Indians which made it possible for him to work with them in close harmony.

Mr. Gates's judicial mind and wide experience brought him into constant demand for service of many kinds in the wider work of the mission. Many a difficult problem has found a solution largely through his counsel.

A terrible blow came to Mr. and Mrs. Gates last year in the news of the accidental death of their son, Lorin Henry, lovingly known by Indians and fellow-missionaries alike as "Harry." Yet in spite of the dashing of their most cherished hope,—that Harry and his wife might carry on the life work of his father and mother, —Mr. and Mrs. Gates, with quiet courage, went back from furlough to their field when he was seventy-six years old to take up once more the heavy burdens of the work. At the time of his death Mr. Gates was still one of the most valued members of the mission.

Although he never blinked at the difficulties in the way, Mr. Gates always had an absolute faith in the coming of Christ's Kingdom in India, and no one can possibly estimate how great a share he has had in the bringing in of that Kingdom.

He is survived by his widow, Mrs. Frances Hazen Gates, who was born in India, and who will probably carry on her work with the high Christian courage which she has already shown in the face of staggering blows. Five of their children are in this country: Mrs. Edith Miller, wife of Mr. Charles W. Miller, of our Ceylon Mission, who is on furlough with her family; Mrs. Helen C. Hazen, of Thomaston, Conn.; William H., a teacher; Mrs. Beryl F. Furness, wife of Professor Furness, of Yale; and Rev. Allen H. Gates, of Scotland, Conn. Mrs. Lorin Henry Gates, widow of Harry Gates, is at present in America, but plans to go back to the Marathi Mission.

THE JAPAN MISSION AT ARIMA

By Rev. FRANK CARY

WHEN nearly sixty "real live" missionaries, together with some twenty equally lively missionary children, invade a mountain resort for a week of counsel, inspiration, study, and good fellowship, things ought to happen. Several things did happen this year at Arima when the Japan Mission held its annual meeting from June 6 to 12.

Mutual counsel was held for days over a re-evaluation of the work of the mission, a subject entered upon by specific request of the Prudential Committee. Preliminary investigation by a committee led by Mr. Warren presented definite suggestions; these were carefully reviewed. So far as could be profitably done, each department of the mission's work was studied as to its value in the spiritual conquest of Japan, and as to the wisdom of continued outlay of funds upon it. Committees were provided for the further study of the institutional work conducted by or allied with the mission. In these days of financial stringency every emphasis was placed upon the elimination of non-effective outlay of funds. The task proved a baffling one, for who is there so bold as to try to measure spiritual efficiency in monetary terms?

Inspirational meetings were pro-

vided for in the setting aside of one day for prayer and conference; as well as the Sunday, with its morning worship, with address by Mr. Olds; the Lord's Supper administered by the mission pastor, Mr. Rowland; the children's meeting in charge of Miss McCausland; and the memorial service for Mrs. Allchin and Miss Torrey, two former members who have passed on during the year.

In connection with the day of prayer and conference, General Secretary Nishio, of the Kumiai churches, indicated his hopes for the evangelistic work of the missionary. In view of the fact that the new union in evangelistic work between the mission and the Kumiai churches has been in operation less than a year, his address was listened to with especial interest. His plea was for the missionary to feel free to do intensive work in any of the Kumiai churches, especially along the lines of religious education; to join with him or with others in a wider touring of the churches; or to develop some specialty, such as moving picture lectures. He coveted for the churches the missionary's reasoned grounding in the faith, and his thoroughness. The desire was further expressed that Niigata and Sendai be remanned, while new stations be opened in Korea, the Nagoya region, and western Kyushu.

Mr. Beam in his annual report, drawn from the reports prepared by the stations and institutions, called attention to the more striking features of the year, among these being the illustrated lectures that have proved such a drawing force in Mr. Hall's handling; the Sapporo Church English Night School, in which Mr. Clark, Dr. Rowland, and Mrs. Sistare have had responsibility; an introduction of a social message into Sunday schools in Mr. Olds's field; and the work for special classes that has been carried on in Osaka among factory hands, and in Shikoku among army men. The increase in membership was disappointingly small, but there has been a strengthening of financial forces on the part of the Kumiai body that promises better equipment and results in the future.

Study was made of the problem of missionary housing, the Property Committee having made a thorough investigation of the outstanding needs in this respect. The mission gladly went on record as approving of the projected National Christian Council as a substitute for the old Continuation Committee and the Federation of Christian Missions. The hope was expressed that in place of the projected union business bureau, a federation of business and treasury interests might be planned.

The good fellowship that has marked the Japan Mission for its whole history was much in evidence at meal times and whenever there was a rift between sessions and committee meetings. Mission Meeting is hard work, but it is hard work in good surroundings and with good comradeship.

WHAT CHICAGO EXPECTS FROM THE BOARD'S ANNUAL MEETING

By Secretary WILLIAM F. ENGLISH, Jr.

In behalf of the American Board's Friends in Chicago

IT has been so long since such a representative gathering of our denominational fellowship as an annual meeting of the American Board usually brings together has taken place in Chicago, that all Congregationalists in and around the city are looking forward with much more than accustomed interest to the coming meeting of the Board with the First Church of Evanston, October 24-26, next. Frankly, we are expecting great things from this occasion.

In the first place, Chicago Congregationalists are anticipating the privilege of expressing real mid-Western cordiality. We want to meet you at the gates of the city and welcome you into our hearts and homes and to do everything within our power to make the occasion one long to be remembered for its genuine Christian fellowship. Arrangements for your entertainment are well under way in the hands of an efficient committee of the Evanston First Church. You may depend upon the hospitality of the homes in our beautiful northern suburb of Evanston. The enthusiasm with which First Church people are responding to the privilege of entertaining the American Board augurs well for the success of the occasion.

For a long time we have felt the need of the inspiration of your presence with us; and we confidently hope for a large and representative attendance. The international aspects of the missionary enterprise in times like the present, the location of Chicago in the heart of this great continent where the lines of travel and human contact meet and merge together with many other contributory factors, set the stage most advantageously for the coming together of an army of Congregationalists in this 113th Annual Meeting in the Chicago area.

Chicago is young yet and the Middle West increasingly represents a great and effectual open door of opportunity for cultivation in those interests that minister to the upbuilding of the Kingdom at home and abroad. Essentially a commercial city, we hope and pray that the presence in our midst, even if for a brief time, of many "fathers of our faith" and the inspiration to be derived from the messages of missionaries fresh from the front line of Christian conquest will aid substantially in helping us to develop more readily that form and type of devotion which will redound to the furtherance of the cause of Christian missions and to our own growth in the spirit and purpose of our common enterprise.

We want the Board to spare no effort to make the program of the very highest order, and we promise to do our full share to fulfill our part of the responsibilities encumbent with this event. Special efforts are being made to cultivate the enthusiastic interest of the young people of greater Chicago in connection with this meeting. Through well-planned publicity and special features for business men we hope to attract the attention of our representative laymen. The entire local program is taking shape in splendid fashion.

We hope that every one who possibly can will come to Chicago and Evanston, October 24-26, and help to make the occasion go down in the history of Congregationalism as one of real inspiration for the highest things of the Kingdom and a worthy milestone in the splendid annals of our honored American Board.

LETTERS FROM THE FIELD

From Vadala, India

"A beautiful memorial service for Mrs. Sibley was held the last Sunday in May in the little Mahableshwar church, which was fragrant and lovely with the flowers and ferns of which she was so fond. [Mrs. Minnie S. Sibley, of Wai, was lost in shipwreck on her way back to India last spring. —EDITOR.] There were few words spoken, but hymns—favorites of hers —were sung; there were prayers and the most uplifting, triumphant passages from the Bible were read.

"Our thoughts are with Miss Gordon, returning this week to the Wai home, where she was hoping soon to welcome her who had been a companion for thirty years. During that time those two have shared the most intimate interests in the home and in the outside work. For Mrs. Sibley it was a quick translation after a long, useful life—but here there is another big vacancy."

(Mrs.) Mary C. Fairbank.

From Tunghsien, Chihli, China

"The political situation in China is a topic taboo in hot weather like this! We are slowly evolving a public sentiment which will eventually oust the military governors, by sentimental pressure and popular hostility, but more effectively by cutting off their revenues, and getting rid of their immense 'private armies.' How to make these soldiers useful is an insoluble problem. They will not return to rural life, have no taste for or experience in manual labor, but are skilled robbers. Banditry is China's

AN OCCASION IN AFRICA

Photo by Rev. W. C. Bell, Dondi, West Africa

A CELEBRATION OF PORTUGAL'S INDEPENDENCE DAY

On the 5th of October the Portuguese celebrate the day indicating the birth of the Portuguese Republic, when the monarchy was overthrown. On that day last year, Mr. Bell informs us, a celebration was held at Dondi, the Portuguese people for miles around being guests of the occasion. The missionaries were given the opportunity to explain and exhibit the work of the Institute and of outlining their plans for it. The visitors represented all classes—store keepers, plantation owners, government officials, a doctor, and various clerical employees. The ladies at the Institute served tea and cake, by way of refreshments

leading industry! It will be two generations, at least, before popular government can become *acclimated* in the stony soil of China.

"It was encouraging to see the ordination of one of our old Shantung men, Mr. Kuan Yu-chen, as the pastor of the Tehsien church. The meeting in commemoration of the forty-second anniversary of the first 'Shantung Station' was interesting, and held the church full of auditors for three hours. Mr. Stanley quoted a Methodist in Peking, born in China (one of many such in different missions) as saying that the 'wild boys' of missionary fathers, who returned, quite reformed, to take up their fathers' work, were a tribute to Christianity!"

Dr. Arthur H. Smith.

Our Diongloh Field

"Diongloh, of the Foochow Mission, lies nearly opposite the Island of Formosa, and the Diongloh field stretches along the China Sea some forty miles from the mouth of the Min River and nearly the same distance inward. Its people are mostly villagers, and there are 300,000 of them. The station is over fifty years old. Its present staff consists of: 3 foreign families and 2 foreign unmarried ladies; 16 Chinese preachers—2 ordained; 20 men teachers, 22 women teachers; 20 Bible-women and 3 individual teachers. The Christian constituency numbers 1,000. And—mark this—the Chinese contribution for evangelistic work is about $1,000 and for educational work about $1,500."

From Cagayan, P. I.

"You will be interested to know that a man named Ghent, a converted American, now living at Momungan, which is in the land of the Moros, has taken two Moro boys in his home and is trying to get them ready to go into the ministry a little later. He is very enthusiastic about it and it is very interesting that he has turned out to be the first missionary that we have sent to the Moros. It is scarcely fair to say that we have actually sent him, for we merely have given him the vision of what those Moros may become in the Mohammedan world and he is enthusiastic about making the first opening."

Rev. Frank C. Laubach.

From Battalagundu, South India

"At the beginning of this year, the West Local Council definitely planned to conduct evangelistic campaigns in some of the selected centers which were found very hopeful. We have been pushing up the work this year especially in four of the centers, and I am very glad to report that great results have been achieved.

"In one of the villages, Koilpatti, where Dr. Sherwood Eddy and myself worked hard about twelve years ago, about forty families accepted Christ, two months ago (May, 1922), and are being prepared for baptism. Last year about ten men in that village came forward to accept Christ, but they were not very firm. At the beginning of this year, these poor people were very much harassed by the caste people living in a neighboring village. We the Christian workers intervened and rendered social service to the poor Panchamas and effected a compromise between them and the caste people. Praise God the whole village of Koilpatti has been won for Christ, and the people are rejoicing that they are Christians. They are all attending our services regularly and are firm in the Lord. The people are now erecting a prayer house almost at their own cost. The movement is now spreading all over the neighboring villages where the relations of these people are living. Will you please pray for these people?

"There is another village, Old Battalagundu, where another sect of the Panchamas is living. They were also harassed by higher caste people. We

the Christian workers approached the Government and freed them from the caste oppression. At the same time we have been presenting Christ and his love to the people. A few months ago, the whole village wanted to accept Christ. Now the caste people and the Brahmins of Battalagundu are standing in their way. With all that, several of the Panchamas have accepted Christ and are being prepared for baptism. We have been preaching to the relations of these people in several villages. The head men of the villages are to meet next week and consider the question of becoming Christians. We hope that this will be a fruitful meeting.

"The third center is Cunoor, where there is a forward movement among the Kallars (robbers). Several of the Kallars have been recently baptized. Last week I was out there and addressed a big meeting of the Kallars who had come from several villages.

They listened to the gospel message with rapt attention and seriously considered the claims of Christ. The pastor was telling me that the whole of one of the villages had practically decided to accept Christ and that a large number of the Kallar villages will be soon won for Christ. In the same center there is another movement among the Panchamas. I held three meetings for these Panchamas and presented Christ. At the close of the third meeting a large number of the young men came to me with the local evangelist and with their parents and eagerly expressed to me that they were ready to accept Christ as their personal Saviour. Then I had a fine prayer meeting with these young men whose faces were beaming in the presence of Christ. As I was about to leave the village, the head men came and expressed that they had planned to fix a day for them to come to a point of decision and that they could write me soon about it. One or two months ago, the people there were quite opposed to anybody becoming a Christian. The evangelist has written me that the attitude of the people has been radically changed and that they welcome Christianity and Christian workers."

Rev. V. Santiago.

WORLD BRIEFS

In a pamphlet now in the press entitled "How One Denomination Is Succeeding," the methods of the Progressive Campaign Committee of the Southern Presbyterian Church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers, and individual church members who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by The Layman Company, 35 North Dearborn Street, Chicago, Ill.

The influence of Christian education on the peoples of heathen lands has been attested by statesmen the world over. A short time ago Lord Reading gave Bishop Fred B. Fisher of the Methodist Episcopal Church a message to the 500,000 Indian Methodists in which he said: "Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries; that many of the reform movements in society and government were brought about by missionaries; that the human contacts of one race and color with another race and color, which are creating a new India, were the direct result of the preaching and practicing of the brotherhood of man by the missionaries."

In New York City alone there are between three and four thousand Japanese, nearly all of them returning to their own country within the space of four or five years. Between 500 and 700 are engaged in business; about 300 are students; about 2,000 belong to the working class—very migratory in their movements—serving in hotels, restaurants, and such occupations chiefly. Only between 100 and 150 are women and children. More than 300 Japanese travelers a month pass through, in and out of New York. All of these people

see America only on the outside. Few, if any, make personal acquaintance with the better type of Americans, and enter into the Christian home. Some of these business men and students and travelers are the ablest men of all Japan; are helping to shape its policy now, and are to be its leaders in the future.

THE CHRONICLE

Deaths

Sept. 7. In Sholapur, Marathi Mission, Rev. Lorin S. Gates (see page 412), aged 77 years. A graduate of Williams College and of Yale Divinity School, Mr. Gates had been a member of the Marathi Mission since 1875.

Births

July 15. In Shaowu, China, to Mr. and Mrs. Charles H. Riggs, a daughter, Elizabeth Parsons.

July 24. In Shaowu, China, to Rev. and Mrs. Robert W. McClure, a daughter, Agnes Jean.

Aug. 13. In Kuliang, Shaowu, China, to Rev. and Mrs. Charles L. Storrs, a daughter, Julia McIlvaine.

Aug. 26. In Constantinople, to Rev. and Mrs. Henry H. Riggs, a daughter, Ruth Elizabeth.

Arrivals in this Country

Aug. 22. In Wellesley, Mass., Miss Aldyth L. F. Eaton, of Barcelona, Spain.

Aug. 26. In New York, Miss Lena M. Dickinson, from Constantinople.

Sept. 1. In New York, Rev. and Mrs. S. Ralph Harlow, of Smyrna, Greece.

Arrivals on the Field

Aug. 1. In Constantinople, Rev. and Mrs. Ernest Pye, returning to the Western Turkey Mission.

Aug. 13. In Bombay, Mr. James S. Parker, for service in the Ahmednagar High School.

Aug. 24. In Constantinople, Miss Ethel W. Putney, returning to the Western Turkey Mission.

Aug. 29. In Hermosillo, Mexico, Misses Claribel L. Bickford and Nina Trego, joining the Mexico Mission.

Marriages

April 18. In Tokyo, Japan, Prof. Harold M. Lane, of Hokkaido Imperial University, and Mrs. Pauline Rowland Sistare, of Sapporo.

June 28. In Kobe, Japan, Mr. Herbert E. Johnson and Miss Anne Bingham. Mrs. Johnson continues her work in the Glory Kindergarten and Training School, this autumn.

Aug. 17. In Nelson, N. H., Rev. James Kerr Lyman and Bessie Mary Hardy, both members of the Central Turkey Mission, with station at Marash. Mr. Lyman has recently reached America after devoted and difficult service in Marash. Miss Hardy was prevented from returning to Turkey, after her furlough, because of conditions in that country.

Aug. 30. In Uduvil, Ceylon, Rev. Max H. Harrison and Miss Minnie K. Hastings, both of the Ceylon Mission.

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As we go to press a cablegram has come bringing the news of the death of Mr. Emil Lindstrom, of the Marathi Mission, by peritonitis. Mr. Lindstrom graduated from Minnesota University in 1915 and went to India that summer for three years' service in the Ahmednagar High School. Before coming back to America he served for several months with great efficiency in the Army Y. M. C. A. in Mesopotamia. On return to America he spent a year in college Y. M. C. A. work in the University of South Dakota, afterwards going to New York City for work in the Henry Street Settlement and study at Columbia University to prepare himself for the special work of community service in the great city of Bombay to which he had been called.

In the early summer of 1921 he married Miss Florence Brawthen, of Minneapolis, and together they went out to India. Mr. Lindstrom had won the love of Indian young men by his delightful comradeship and efficient service during his earlier term in India, and Mrs. Lindstrom and he were given a warm welcome. Their popularity increased rapidly because of the ready way in which they entered into Indian life. Every one was anticipating for them a career of remarkable service in India. At this time our thought goes out in warm sympathy to the Marathi Mission, stricken by so many losses coming blow on blow, and to Mrs. Lindstrom our hearts go out in especial sympathy in her great bereavement.

To the Faithful: the Constituency of the Board

DEAR LOYAL FRIENDS:—

You have heard of our plans for the new *Missionary Herald.* To make it a success we need your help and would solicit it on the following grounds:

I. Because it is to be the only foreign missionary magazine of the Congregational denomination, a merger of the old *Missionary Herald, Life and Light,* and *Mission Studies.*

II. Because it is to represent our four Foreign Boards: the American Board and the three Woman's Boards. This will give each Congregationalist under one cover the view of the whole foreign missionary enterprise for which he is responsible, instead of a partial, if not provincial, outlook, as is the case at present where the work of but one Board is followed. Many will respond to such an appeal for subscriptions merely to show their approval of this united effort on the part of the four Boards.

III. Because it will be a larger and better magazine than any one of its predecessors, thus meeting a growing demand on the part of the denomination for a well-illustrated, readable, newsy and yet dignified periodical, abounding in inspirational as well as educational quality.

IV. Because the price will have to be advanced to one dollar single subscription for the year, and that, too, without the aid of the club rate method.

This means that special effort will have to be made by the friends of the Board to enlarge the subscription list for the new *Herald.* This in turn suggests that each man not only subscribe for himself, but also secure subscriptions from others. It is at this point that we earnestly appeal for your personal, prayerful support.

The dollar price will not meet the entire cost of production. There will have to be "deficits" as in the past. These, however, can be reduced to the minimum, and with a more adequate financial support than heretofore the *Missionary Herald* should be more valuable than ever. *Has not the day dawned when the friends of the Board may well take pride in supporting adequately their one foreign missionary trade-journal?*

Faith says that one dollar at least from each of ten families in every church on an average is obtainable, if all take hold with a will. Some churches should have a much larger honor list and thus serve the world cause on a larger scale.

Won't you consider this your own magazine and push its circulation vigorously, for the sake of the Kingdom? You have been most loyal salesmen in the past. Does not the future promise even more by way of spiritual reward in this phase of the task of world-redemption?

All subscriptions should be sent to Mr. John G. Hosmer, 14 Beacon Street, Boston, Mass. The first number of the new *Missionary Herald* will be issued January 1, 1923.

In appreciation of all that you have done in the past in circulating the magazine and in organizing clubs of subscribers, I remain in behalf of the Board,

Yours sincerely,

Frank F. Peel

Editor.

FOREWORD

AS we go to press our friends are gathering in Evanston, Ill., for the 113th Annual Meeting of the Board, which is held October 24—26, in the First Congregational Church in that city. The report of the sessions, of the action taken on the big subjects to be considered, of the hospitality extended, and of the special meetings and social events will be printed in our December number, which, by the way, will be the last number of the *Missionary Herald* in its present form. In this issue we give the annual reports of the Foreign Department and of the Prudential Committee for the Home Department, which are features of the early sessions of the meeting.

Late news of the tragedy in Smyrna are given in some detail in the pages following ; and we also give the story of the relief measures under way in America, at the head of which is the President's Committee, Mr. Will H. Hays, chairman.

Other features which we believe will specially interest our readers are the story of Dwight L. Moody in Mexico ; of China's First Student Volunteer Conference ; and of the ways and means of building a new mission station, as told by Dr. Lawrence, of Africa.

A CLASS OF AMERICAN COLLEGIATE INSTITUTE GIRLS, SMYRNA

Four American teachers in center row. Greeks, Armenians, and Jews among the girls, some of whom were saved, but some will never be heard of again

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